

OSVAHS RE-  
SOLUTION FOR  
THE WELL ORDE-  
RING OF HIS  
Household.


*A Two-fold Catechisme:*

One short, the other more  
large, both for instruction.

In the end, *Certaine Rules*, for gui-  
ding to a holy conuersation.

By RICHARD BERNARD, Pastor  
at Batcombe in Somersetshire.



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TO THE RIGHT  
VVORSHIPFULL  
AND WORTHILY HO-  
NOURED, SIR HENRY  
ROSEVEL, and SIR IOHN  
DRAKE, Knights:

AND

To their vertuous and  
truely Religious LADIES, the  
fruitfull increase of heavenly Graces,  
with assurance of blessednesse here, and  
full fruition of that happinesse  
in the end.

RIGHT WORSHIPFULL.



Three things make  
vp a good Chri-  
stian, a sound re-  
solution to dwell,  
a settlednesse in re-  
ligion, and a com-  
fortable walking  
with God. The first forwards the  
A 2 second,

second; the second strengtheneth  
the first; and the third maketh the  
heart ioyfull in both. This little  
booke is for all three. Here is *Io-  
sua his resolution*, a Prince, a Pa-  
terne worthy imitation. Here are  
*the grounds of our Religion*, in which  
whosoever is not well instructed,  
cannot bee constant in his faith.  
And in the end in few words, are  
*certaine Rules* to liue vertuously.  
The well observing whereof will  
liuely expresse our Pietie towards  
God, will procure peace with  
men, and worke inward comfort  
to our owne soules. True it is that  
this worke hath secne the light  
heretofore; but is now reuised af-  
ter a very long time. And going  
again after fifteene yeeres to the  
presse, I bethought my selfe vn-  
der whose names I might publish  
it. I haue since my first knowledge  
of you much honoured you in my  
heart,

*The Epistle Dedicatory.*

heart, for your true loue to Religion, your good respect to Gods Ministers, and your care to aduance your holy profession by words and workes. Your humilitie strengthened my hope of a fauourable acceptance frō you: And your charitable thoughts towards mee, wrought, mee thought, assurance of taking this little, but profitable worke, in verry good part.

Therefore (*worthy Knights, and you vertuous Ladies*) frustrate not my expectation. And that it may bee manifest, bee pleased to make this a furtherance, if happily it may so bee held worthy, to such as bee vnder you, for encrease of knowledge in points of Catechisme, and for holy practice, that if any bee vnsettled, they may come to an happie resolution in these luke-

*The Epistle Dedicatory.*

warme daies to serue the Lord  
our God, to whose blessed guidance,  
and gracious protection,  
I doe in my heartie prayers commend  
you, and so doe humbly  
take leaue,

*Batcombe September 21.*

Your Worships to  
be commanded,

RICHARD BERNARD.



*Iosuahs Resolution for  
household government.*

Iosuah 24. 15.

*But I and my house will serue the Lord.*

I O S V A, C A L E B.



ET mee speake vnto you ( O yee house of Israel ) our fathers haue receiued mercy diuers waies, we their children haue experience of the goodnesse

Coherence  
of the text  
with that  
which went  
before.

of our God ; wee haue found prooffe of his assured promise : vs hath hee deliuered , our enemies hath he confounded , and hath giuen vs possession ouer Canaan , as appeareth this day. Now my aduice and will is , that you would therefore feare the Lord , and serue him in vprightnesse and truth , and serue him alone , abandoning all idolatry , and not follow your owne corrupt wayes , nor yet the

errors of your forefathers, in their euils. If it seeme good vnto you, so to doe, I shall reioyce, it is that I wish heartily for your good: but if you will not, bee it knowne vnto you all this day, and take notice of my full resolution and determination herein, *that I and my house will serue the Lord.*

*Cal.* God forbid, God forbid, that we (O most noble Prince) should be of any other minde, than so also with thee, to seeke the honour of our God, and to serue him onely.

*Iosf.* Surely, then you well perswade mee of Gods continuing mercy to vs hereby: for if we seeke him, he will be found of vs; if we honour him, he will honour vs; but if wee forsake him, hee will forsake vs. It is also my hearts ioy that we doe conioyne as one herein: but neuerthelesse this know, that though  
*2.Chr. 15.2.*  
*1.Sam. 2.*  
*First Doct.* company doe encourage men to serue the Lord, yet if a man be alone, and all doe forsake him, that is no barre that a *resolved Christian* should desist in his holy purpose.

*Prooffe.*

*Cal.* Indeepe, Godly mentie not their Religion vpon other mens sleeues, they resolute with *Peter* to follow Christ, if all  
 else

else doe forsake him: thy words(*Iosuah*) declare herein thy iudgement, and thy promised resolution tells vs what we all ought to practise.

*Ios.* Therefore, as I purpose, so ought ye to walke with God alone, if none will else ioyne with you.

*Vse.*

*Cal.* Vrge, I beseech thee, this point vpon the people with reasons, that they may see how they may perswade themselves herein to a resolution.

*Ios.* The Lord, in giuing his law, doth *Reasons.*  
speake singularly in the second person, as  
to one man, *Thou* shalt haue no other  
Gods before mee: *Thou* shalt make no  
grauen Image, and so in the rest, as if he  
had said; Though other will not serue  
mee, though some will haue other Gods,  
though all other will commit idolatrie,  
yet see *thou* doe not so: I charge all as  
one, and one as all, that euery man may  
bee obedient to single himselfe forth a-  
lone to serue me the Lord his God.

1.

Againe, wee all doe couenant one by  
one at our Baptisme, and some doe pro-  
mise as much for this and that Infant,  
that in particular God shall by them bee  
worshipped: now God will require the  
performance of the couenant, which  
bindeth

2.

bindeth vs vpon the holy Sacrament, and by that signe of the sprinkling of Christs blood vpon vs, that so we doe serue the Lord, albeit other doe not.

Simil.

*Cal.* Indeed it is an honest mans part to keepe his word with men, as wee see when two are bound in a bond, one of them ( he that respects his credit ) will performe the condition, though the other be carelesse: how much more ought wee to regard to keepe our word with God, the promise being made so voluntarily, before so many witnesses, and sealed with the blood of Christ? This reason were sufficient to perswade; but if you haue any more, I beseech you to proceed, for we need much spurring to run on the race to eternall life.

3.  
Luke 14.

*Ios.* Our Sauiour tels vs, that we are to forsake father and mother, wife and children, yea, and to hate them for his sake and the Gospel, else can we not bee his Disciples: by which hee teacheth, that wee are to depend on none in our Religion towards God, nor bee held backe by any, from our walking with God: that all earthly affection must herein be laid aside, and wee must embrace Christ and the Gospel though we  
be



be alone, if none, neither father nor mother, sister nor brother, will goe with vs.

*Cal.* Indeede men in matters of this life, will, for wealth, honour, and pleasure, single themselves from other, they would be in honour alone, they would dwell alone, that the poore cannot tell where to haue rest for them, they can be singular in vanity, be pointed out for a new fashion, be loathed for beastly liues, be hated for oppression, be talked of for pride, be abhorred for vnchaste conuersation, blasphemy, and prophanenesse, and yet men are loth to bee any whit more religious towards God, than other be. Thus alas, wee see, men hold it no shame to bee notorious in and for the world, in and for their pleasures, in and for honour; *Sathan* can make them grow more vaine, more wicked, than other, without shame, without daunt of spirit, without feare of man, not caring to be noted, or pointed at: but the Lord cannot perswade vs by his word to become more holy than other; that is forsooth singularity, and men feare now a dayes more to bee noted for any strict course of life, from a common road, than for crying sinnes.

*Ios.* This sheweth the power of *Satan* in the one, and the little loue or zeale of God in the other, the wicked herein shall condemne these, though they shall not so saue themselves: but to proceed; If we consider that we are made alone, brought out alone, that wee die in our appointed time alone, & that though we shall *all* appeare before God in the last day, yet must *euery one* giue an account for himselfe vnto God, we should walke and liue, if so we needs must with God, alone.

Rom. 14. 13

2. Cor. 5. 10.

Simil.

*Cal.* I know if a man haue a long iourney to goe, and that vpon a hard penaltie, he would desire honest company, but if he can get none, the feare of punishment maketh him set forward alone. We all are in our iourney to heauen by our profession, and we must be so by our practice, vpon paine of damnation; if we can get any to goe along in a good life with vs, it is well, but if not, must we therefore herein stay our course.

6.

*Ios.* Be it farre from vs; the example of holy men, who are as markes set vp for passengers to looke vpon, shew vs the contrary. *Noah* would serue God alone, when all the old world was drowned

Gen. 6.

in.

in wickednesse. *Lot* was in his singular way from all the Inhabitants, in the midst of Sodom. *Eliab* was alone, *Micah* auouched the truth alone: and to conclude, *Ruth* would goe alone with *Naomi*, when *Orpha* her sister left her. Wee must bee of *Ruths* minde towards Religion, as shee was in her loue to *Naomi*. If any thing would withdraw vs, if any person would dissuade vs from a godly and deuout course, let vs say to them with *Ruths* speech, *Intreat me not to leave Religion, nor to depart from it, for whither it goeth, I will goe; and where it dwelleth, I will dwell:* the true professours of it, shall be my companions, *God*, the Author thereof, shall be my God, where it resteth, will I rest, and there will I die: the Lord doe so to me, and more also, if ought but death depart it and me.

*Cal.* Without doubt these examples are very pregnant, and doe giue liuely encouragement to serue God, if we be alone. But (my Lord) is it not grieuous to be alone? did not *Eliab* sorrow, and vex his spirit at this, that he was left alone, yea and desired therefore to die?

*Ios.* True it is, that *Salomon* saith, wee to him that is alone, but alone without helpe

Gen. 19.

1. King. 19.

2. Chro. 18.

Ruth. 1.

Ruth. 1.

16, 17.

Thy peo-

ple, my

people.

Obiection.

Answer to  
the obiection.

8 *Josephs Rejection*  
helpe from the Lord : but this his children want neuer finally, the Lord is with them, and if he be their familiar friend, they may with *David* say, We care not what man can doe vnto vs, for the Lord is on our side. By him more is with vs then against vs ; this *Elisha* being alone saw, and prayed that his seruant *Gehazi* might see : and albeit *Elijah* seemed to himselfe to be alone, yet was hee not alone, God was with him, and 7000. not seene, who bowed not their knee vnto *Baal* : and whereas hee wished to die for bodily presence of men, it was his weaknesse, in which the Lord did shew mercy, and afforded him comfort afterward; the like mercy may wee expect, as holy martyrs haue experienced.

*Cal.* Doth it not derogate (*Renowned Duke*) from your greatnesse, to professe singularity from all nations in Religion, and from all Israel, though they doe follow their forefathers, which were beyond the flood, and in Egypt seruing strange Gods?

Preuention  
of an obiection.

The second  
doctrine.

*Ios.* Albeit God hath exalted me here vpon earth, to rule ouer his people Israel, and though I succeed their vnmatchable *Moses*, that man of God, yet  
iudge

iudge I true Religion to be my chieftest honour, and to differ from all men differing from the right way of walking with God, to be my greatest glory: therefore is it that I say, *But I and my house will serue the Lord*, euen I *Iosua*, though the Duke, though the Prince in Israel, a guide to so great a people, euen I with my family will serue him, who hath shewed me this great mercy.

*Cal.* You haue great cause to blesse God, that you in such glory, haue so great humility, in so great prosperitie such zeale. It is rare for men of note to entertaine Religion; but most rare for such, therein to become singular.

A rare thing for the Great to be zealously good.

*Ios.* Such as truly seeke God in heart without hypocrisie, whatsoeuer their estate be, they hold it a speciall dutie to doe seruice vnto God; and that they can be in no estate, be it neuer so glorious with men, but that Religion and the grace of sanctification maketh the same more glorious. By deuotion in true Religion, wee become Saints on earth, wee haue the fruit of the Spirit, the earnest and assurance of our Adoption. By sensible life wee are better then things without life, and are but equall with beasts:

I

2

by

3. by reason we are better than these, but  
no better than Heathen: by Religion,  
though false, are wee worshippers of a  
Diuine power, and therein more than  
Sauages; but by true Religion are wee  
Christians, and by sincerity therein with  
religious practice, are wee more than  
common Christians, euen true and liuely  
members of Christ; in whom wee are  
Gods adopted children, righteous before  
him: we haue inward peace of consci-  
ence, and outward grace by the appro-  
bation of the godly, Angels are giuen to  
attend vpon vs, who are the children of  
the great King: Heauen is our inheri-  
tance, we haue seats prepared, and shall  
with Christ iudge the whole earth, and  
with him enioy the eternall happinesse  
for euer, when the damned wicked shall  
be tormented world without end.

*Cal.* The weight of these reasons may  
force any man to hold Religion and sin-  
cere walking with God, to be a grace vn-  
to him, be he neuer so mightie in this  
world. He hath here honour, and men  
attend him: but by a holy conuersation  
he hath honor with God All-sufficient,  
and Angels wait vpon him. Here a man  
hath wealth, but by Religious holinesse,  
he

he hath an everlasting treasure, and a supply of all wants by grace. Here hath he, as a man, his pleasures and delights, but by devout serving of God, hee hath peace which passeth all vnderstanding, that which the eye hath not seene, nor eare heard, nor the heart of a naturall man is able to comprehend. Therefore ought we in what estate so euer wee bee before men, to adde Religion thereto, and iudge it our Crowne and glory.

Vse.

*Ios.* Else may wee rightly bee iudged without it, no better than Heathen, rich Barbarians, honourable Atheists; and if men haue delights without pietie, they be but prophane Epicures, which things indure not: and without Gods good mercy, men without grace quail by that very same thing, whereby among men they bee of highest estimation. *Achitophels* policie ouerthrew him: *Ab-saloms* beauty brought him to destruction: *Hamans* honour was his ruine. Religious feare of God is mans stay in euery earthly estate; else the higher hee is aduanced, and the more hee possesseth without religiō, the worse he is, farthest from God, and nigher to confusion. *I* therefore and my house will serue the Lord.

Reasons.

1.

2.

3.

B

Cal.

And my  
house.

The ground  
of the do-  
ctrine fol-  
lowing.

Doctrine.

Prooffe.

1.

2.

Rom. 10. 1.

Vfe.

Reasons.

1.

Ezec. 18. 33.

Luk. 22. 32.

2.

*Cal.* Mee thinke (Sir) by adding these words, *my house*, in your speech, you insinuate your care to haue other religious, as well as your selfe.

*Ios.* True it is you say, I now desire as did my Master *Moses*, *Would to God all the Lords people could prophesie*. Indeepe rather then God be vsuerued, a man ought alone to serue the Lord, this is his *seruencie and zeale* to God; but true grace rests not in the bosome of a true beleeuier, as gold in a niggards chest, but sprouteth forth to the benefit of other, for he desireth to make other like himselfe, this is his *compassion and loue*.

*Cal.* I am able to auouch this from my owne feeling, blessed be God, and I finde it true in that worthy Apostle who saith, *My hearts desire and prayer to God is for Israel, that they may bee saued*: who after his conuersion did labour in the Lords vineyard with vndurable paines to bring men vnto God.

*Ios.* So ought all of vs to doe in our places: the Lord commands it, *Returne, and cause other to returne*; and our Sauour said to Peter, *When thou art conuerted, strengthen thy brethren*. The hatred of sinne should mooue vs, where we may,  
to



to roote it out, the griefe which wee  
ought to take, when we see men to sinne,  
should cause vs; as farre forth as we be  
able, to reclaime them, and not *suffer sinne* Leu. 19.  
*to rest vpon them.* That we ought to grieue  
for sinne in our selues, so for the same in  
other, we see by *Dauid*, whose eyes gush- Psal. 119.  
ed out riuers of water, at the sight of o- 136.  
ther men breaking Gods Law. Our *Sal-* Luk. 19. 41.  
*uour* wept ouer Ierusalem, *Jeremies* soule Ier. 13.  
mourned in secret, Saint *Paul* writ with  
teares; shall we haue a passion for sinne  
committed, and not vse meanes to haue  
it amended?

*Cal.* He that is truly touched with the  
sight of sinne, cannot possibly neglect the  
meanes to winne men from sinne. It is  
the nature of griefe to manifest it selfe,  
and workes in man an endeaour, to vse  
meanes to haue the cause of griefe taken  
away. Therefore if we truly grieue that  
men offend God, we will not suffer them  
to goe on in sinne, if we may amend it.

*Ios.* And as griefe may mooue vs, so  
the consideration of the sinners misery,  
may enduce vs to care for their saluati-  
on. The sinner is *Satans* slaue, subiect to  
wrath, the heire of confusion, who may  
daily looke for damnation and venge-

ance ; oh, who can but pittie a man in so great misery ? is hee not mercilesse and cruell, that seeth one in a deadly danger, and may releue him, and yet will not ? Can we see a man hanging himselfe, stand by, and not cut the cord ? Can wee behold one running into the Sea to drowne himselfe, and if we may, not hold him backe ? These be mercilesse cruelties, if so we should neglect our brothers bodily life. And it is no lesse hardnesse of heart to suffer men by sinne, if it lye in vs to reclaime them, to runne headlong to hell, where they shall hang in torments, and bee drowned in the gulse of perdition.

Iam. 2.

5.

Psal. 51. 23.

*Cal.* Condemnation mercilesse belongeth to such as will shew no mercy, it is true touching soule and body. No doubt, holy men iudged rightly of this, and therefore did discharge their duty herein. *Abraham* our Forefather taught his household ; *Dauid* the King was so minded, who professed to teach Gods waies vnto the wicked, that sinners might bee conuerted vnto the Lord. *Philip* we see sought out *Nathaniel*, and brought him to Christ ; and the *woman of Samaria* did runne hastily for her neighbours to behold

hold the *Messias*; all which are written for our learning, that we by their examples should doe the like.

*Ios.* A man would thinke that enough were said to stirre vp one to care for anothers saluation, but for that men herein are too remisse, and indeed professe a carelesnesse of this with cruell *Cain*; Gen.4.9.

*What, am I my brothers keeper?* I will the longer stay vpon this point, as a matter of absolute necessitie, the neglect whereof is the cause of so great encrease of wickednesse at home and abroad. It is the fruit of loue in the communion and holy fellowship of Saints: One article of our Creed is to beleue this communion, but we by no mutuall care shew any such spirituall coniunction. The members of the body in the bodily communion doe teach vs this, where euery member careth for the welfare of each other, and if any one bee out of ioynt, all with one consent seeke to bring it in againe. The bodily fellowship worketh this mutuall compassion, which keepeth the body in welfare; so ought our spirituall ioyning together worke the like commiseration towards euery erring member, to keepe the Church in peace.

6.

*Cal.* You haue here from a naturall worke, plainly fet out our duty in a spirituall action: nature forceth the one, and therefore grace I hope will fet vs forward to the other.

7. *Iof.* If this suffice not, let this mooue vs, that our not seeking to save them, in our place, is to make our selues guilty of their sin: he that is silent, consenteth, and he that consents, is worthy of death, *Rom 1.31.* Hee is accessary to treason who knoweth it, and reuealeth it not: sinne is rebellion against God, wee must attach the partie, at least by a brotherly rebuke, lest we let him escape, as *Achab* let goe *Benadad*, and his sinne be made our transgression, and so procure vnto our selues death. Againe, let the enlarging of Christs Kingdome incite vs to this duty, yea, the great reward and glory which belongeth to him that saueth a soule, *He shall couer the multitude of sinnes*, he shall shine as the Starres for ever and ever. The care of sauing a soule, and the goodnesse of the worke, mooued God the Father to giue his onely Sonne to die, and Christ himselfe was willing to suffer great and vspeakeable torments, to bring a poore sinner vnto safetic.

*Iam.5.*

*Dan.12.3.*

10.

*Ioh.3.16.*

11.

*Cal.*

*Cal.* If neither the commandement of God, the griefe of heart for sinne, the sinners misery, holy mens examples, the bond of fellowship and mutuall communion, our owne danger in the neglect hercof, the care to enlarge Christs Kingdome, the reward of happinesse, nor the loue of God, nor Christs sufferings, can mooue vs to doe our best to saue a poore sinner; let the diuell teach vs to looke vnto it, who with his members studiously endeauour to draw men from God, to themselves, and to bring them to destruction: If he and his be so forward to ill, the reward whereof is death, why should not we doe more to oppose him and his instruments for mans life and saluation? especially Ministers in feeding their flocke, who are charged to doe it vpon their loue to Christ, vpon their alleageance to their Soueraigne, to auoid blood-guiltinesse, & to preuent eternall vengeance: And nothing lesse are Gouvernours of families tied thereunto, they see and blame, and not vnworthily; Ministers that neglect their flocke: but they finde not the same fault in themselves for carelesse omitting the instruction of their family, which they bee in their owne persons

A brieve repetition of all the reasons.

12.

Ioh. 21. 15, 16, 17.  
2. Tim. 4. 1, 2.  
Ezec. 33. 8.  
Gouvernours of families should teach their household.

Reasons.

1

2

Deut. 5. 7.

Eph. 6. 4.

1. Cor. 14.

35.

Gen. 18. 19.

2. Tim. 1. 5.

with 3. 15.

as much bound to discharge, as a Minister is to feed his flocke; the Congregation is the Ministers cure, so the Family is the Masters charge, wherein the chiefe of the house, the Father, the Mother, the Master and Gouvernour is to teach their children and household in the waies of God. So are they commanded, so examplesteach them to doe.

3

4

*Ios.* Thou hast truly spoken (Honourable *Caleb*) for we that haue charge of families are commanded to informe the; euen necessitie to keepe a holy vnity among vs, should hereto perswade vs; How else can there bee peace, if the *Lambe* and the *Lyon* dwell together, a *Cain* and an *Abel*, a mocking *Ismael*, and faithfull *Isaac*, a scorning *Michol*, and a zealous *Dauid*? How can Ministers reforme whole Assemblies, if we doe not our endeaour to helpe them in our families? This want of priuate helpe maketh the publike ministry so vnprofitable, as commonly it is. The whole burthen of care for soules is laid vpon the Ministers shoulders, when a priuate watch is imposed vpon euery man, and household instruction vpon euery faithfull and religious Gouvernour of a family.

There.

Therefore families haue beene called the Churches of God, wherein God was, and euer ought to bee worshipped with holy exercises. And how can a Master be a domesticall head, and let his members perish? The diuell so much opposing it, mans nature so much distasting it, all so vsually neglecting it, doe declare it sufficiently to bee a most holy and worthy worke to bee carefully vndertaken, and with all good conscience performed.

*Cal.* Vndoubtedly, if the benefit which hence would arise, first to our selues, to our children and household, then to the helpe of the publike ministry, were well weighed, there be none that haue either care of themselues, or wish well to their children, or desire faithfulness in their seruants, or couet to see Ierusalem in prosperity, but they would betake them speedily to this so great, so necessary and godly a worke. How come children often to destruction, but by parents negligence in their religious education? If we bring them vp well, wee may by Gods mercy preuent their ill end: if wee vse meanes, and they perish, yet our soules receiue comfort, that wee are no way guilty: whereas otherwise the child  
may

5

6

7

8

9



before they marry, and not for carnall lust. Without knowledge of the former Christian duties, mens mariages are but Heathenish, and to marry in the latter only, is sensuall and brutish. I I. Parents must see that the parties to be married be fitted, that there be no dislike in affection, nor iarre in Religion, but that the marriage be made in loue, and settled in Gods feare; both beleeuers, both embracing one and the same truth, as neere as may be. *Abraham* doth fetch a *Rebecca* for *Isaac*, from his fathers house, and there is religion; when *Iehosaphat* taking an *Athalia* for his sonne, bringeth into his house idolatry and superstition. To plant Religion, wee must bring in Religion into a family, by education, and by a holy coniunction of them together in the feare of God. I I I. and lastly, Parents must care that the religious persons, religiously married, be religiously serued. And therefore, that such as become seruants to them, be of the same holy profession with them, and of like conuersation. And thus may a family be planted religiously.

*Cal.* What direction giue you for the second, viz. to reforme a disordered family?

*Ioh.*



*Ios.* The gouernour must doe, as in making a new house, where an old stood; hee must remooue the old wholly as far forth as it is vnprofitable, and make the rest all new. The man and the wife must be sound, they be the two side posts; so their childré, who are as the beames laid ouerthwart, if they be rotten, though all the rest be new, at the length the worke will fall.

Answer to  
the second  
question,  
How a fa-  
mily may  
be refor-  
med.

*Cal.* How must they be made sound, if they be rotten?

*Ios.* By repenting of all former sinne, and negligence past, and by vndertaking this worke sincerely with a constant durablenesse.

*Cal.* What timber is so rotten, as will neuer serue to bee put in the new building?

*Ios.* Euery one that persists in euill, and will not be reformed.

*Cal.* But what if there be some such, whom the Master of the family cannot cast out?

*Ios.* Let such so bee in the house, as they beare no rule in it, neither any sound part depend or stay vpon them; so shall there bee neither breach nor ruine thereby.

*Cal.*

*Cal.* What other meanes is there to reforme by?

Rom. 1. 18.

Heb. 4. 12.

Psal. 119. 9.

Prou. 2. 11,

12, 16.

The benefit of religious exercises in houses.

*Ios.* Secondly, the Gouvernour must bring all his household in subiection to Gods word, to heare and attend vnto the publike ministry thereof, as the ordinary meanes to reclame men. It is the power of God to saluation, it is mighty in operation, it cleanseth our wayes, and keepeth vs from all euill. Thirdly, hee must set vp within his house religious exercises; these make publike meanes more profitable, more highly to be esteemed, and the iudgement better to be settled; euill hereby is preuented, yea thrust out from the family, bad persons hereby are tried and found out, the well-disposed made more religious, and God not a little glorified.

*Caleb.* What are the holy exercises which you here speake of?

*Ios.* Reading of the holy Scriptures, the voyce of God, Catechizing, telling some short storie of some notable example in the Word, making vse thereof, singing of psalmes, and when the publike sermon hath bin heard, to repeate thereof as much as is remembered.

*Cal.* This, say some, will make seruants

to uants wearie, & none will come to them.

*Ios.* It were better to be without seruants; then haue such as hate goodnesse, but this same which is objected, and so much feared, may be answered easily, and the feare taken away. The Master to hold vp such good exercises, and not to wearie his household, must, I. bee towards all his seruants mercifull, in giuing them a time to rest, not to dogge them day and night to their labour, as beasts. I I. He must performe all things seasonably, not late in the night after toyle-some labour, and when wearinesse and time it selfe doe inforce the body to sleepe. I I I. He must not haue the same exercises held long, at one time, but auoid tedious prayers, lest one be speaking, whilst the rest be sleeping; as it falleth out sometime by the weaknesse of one, and the zealous indiscretion of another. I V. He must regard much a religious seruant, reward him well, and pray to God for such, and hee shall not want godly seruants, and be well rid of the lewd and prophane.

*Cal.* If seruants be encouraged, godly discretion bee vsed, honest libertie granted, competent wages allowed, tole-

tolerable labour onely vrged, difference made, and the best answerably rewarded, there is no doubt either of getting or retaining seruants: but how may a family reformed so be preserued?

1.  
Answer to  
the third  
question,  
How to  
keepe in  
order a fa-  
mily refor-  
med.

2.  
Psal. 101.

3.

4.

5.  
Psal. 101.

*Ios.* I. The chiefe must themselves keepe good orders established; their neglect breeds in other carelesnesse, their omission occasioneth in other transgression. II. They must make knowne their full resolution to all, in matters of Religion, that they will walke vprightly in the midst of the house, that they will allow no order to be broken. III. They must see to offences against God and Religion more narrowly, then iniuries done to themselves, and rebuke and correct the one more, then the other, so doe they shew greater regard of God, then respect of themselves. IV. They must shew fauour to the towardly, pardon easily the first or second offence, but not be remisse in punishing duly, where and when the fault and partie offending iustly deserues correction; this is so to be courteous in loue and compassion, as an awefull hand may be kept ouer the family with godly discretion. V. They must cast out the vile persons, wilfull and obstinate, mock-  
ing

ing *Ismaels* may not remaine with *Isaacs*: I.  
a little leauen leaueneth the whole  
lump: one lewd person may doe much  
hurt. V I. They may not receiue in any  
knowne wicked person, for feare of in-  
fection. V I I. They must will one to  
exhort another to a mutuall emulation  
of grace, louingly to admonish one an-  
other, and to pray one for another. V I I I.  
They must keepe all from idlenesse, the  
nurse, or rather mother of all wicked-  
nesse, as of pride in apparell, wastfull  
expences, vaine pastimes, and other  
finnes of the flesh to be abhorred among  
Christians. I X. They must performe  
mutuall duties one to another, masters  
to seruants, and these to their masters,  
but chiefly the husband and wife must  
loue each other: if wrongs be betweene  
them, let themselues betweenc them-  
selues, or with the good liking of a faith-  
full secret friend to both, be ended. They  
must beware that the household become  
not partners in the matter; for seruants  
by slander, flattery, and whisperings will  
kindle the contention, and make a prey  
of them. The contending of a man and  
wife must neuer want loue, but if any

C

finite

6.

7.

8.

9.

smite either by the tongue, both must  
ioyne in one against the smiter. But to  
preuent this, let none faile to performe  
what is due to bee done. Complaints a-  
rise first vpon neglect of duty, the per-  
formance whereof is the touchstone of  
profession: where the husband is louing,  
the wife learnes obedience; where the  
wife is obedient, the husband is moued  
to bee kinde, by their well liuing the  
house is preserued in peace, and where  
they two doe as they ought to themselues  
and their family, the children and ser-  
uants learne to walke in subiection, and  
doe in an awefull loue discharge their du-  
ties, and hereby doe they prouoke one an-  
other vnto piety, continue loue and vni-  
tie in the spirit, and keepe vp holy exer-  
cises with prayer. Lastly, they must vp-  
hold the publike Ministry and preach-  
ing of the Word, without which, by  
reason of the loosenesse of all other  
neighbours, who doe not voluntarily  
take a Godly course priuately, they can  
neuer continue long in good order.

*Cal.* It remaines only now to giue some  
reasons, why the seuerall sorts in a fami-  
ly, and so, that all therein should be religi-  
ous, as first why the father, master and  
husband,

husband, which are all one person in the house, should be religious?

*Ios.* I. Because he is specially charged with instruction of the household, and to see to them. *Secondly*, because the family hath from him chiefly the name. *Thirdly*, because he is the head. *Fourthly*, for a special example, as forcible to draw on other on. *Fifthly*, because of the examples of good Gouvernours of families, as *Abraham*, *Cornelius*, and other. *Sixthly*, for that he shall answer for his household, as the Minister for his flocke. *Seuenthly*, to bring a blessing vpon his children.

Why the husband should be religious.  
*Dent. 6.*  
*Exod. 20.*  
*Eph. 6. 4.*

*Exod. 20.*

*Cal.* Why should the wife, mother, and mistresse of the family be religious?

*Ios.* First, because she is the husbands shadow, or rather picture to represent him in all good things, and as the Moone doth from the Sunne, so she is to receiue her light from him, which she also is to let shine out to other. *Secondly*, because she is to be an helpe to her husband; now she can be in nothing more a helpe, then in being with him religious to further his instructions taught to his household. *Thirdly*, for that the husband is often from home, and shee is to supply his place,

Why the wife should be religious.

place, to see the household kept in good order. *Fourthly*, for mutuall peace sake; if she be not religious, shee will oppose him, as a mocking *Michol*, or an idolatrous *Iezabel*, cause him to forsake the worship of the true God. *Fifthly*, because godly wiues are commended for Religion in Scripture, which are to be followed. *Sixthly*, because shee is the first that instructs the childe, as beeing most with it, causing it to vnderstand that which shee doth please to teach it. *Seuenthly*, for that she being fraile by nature, and apt without grace to goe astray her selfe, may sooner, as vsually it cometh to passe, corrupt the childe than the father, by being so continually with it.

*Cal.* Why ought children to bee religious?

Why children should be religious.

*Ios.* *First*, for their godly parents sake. *Secondly*, because they bee the second linke in a family, and so in the middle betweene the highest and lowest; they therefore next Parents must be religious, that seruants by them grow not vicious. *Thirdly*, for their fathers ioy, whose ture and sure comfort is, not that their children can hunt, so could prophane *Esau*;

nor



nor that they be faire; so was *Absalom* beautifull, and came to an ill end; nor that they be in Honour; so was *Saul* a cast-away; nor great Church-men, so were *Elies* sonnes, who perished in their sinnes: but euen because they be religious, for the grace of God endureth euer. *Fourthly*, for a blessing vnto themselues, as God hath promised to all that feare him. *Fifthly*, for encouragement vnto their Parents, beholding grace in them, which will cause them to continue gracious, lest their children lose grace. *Sixthly*, because they preserue the good name vpon their Parents, get them honour, and are a Crowne of glory to them, euen after death.

*Cal.* Why ought seruants to bee religious?

*Ios.* 1. For their masters praise. 2. Why seruants ought For their owne comfort. 3. Because good seruants are recorded in Scripture to be good for imitation sake. 4. Because whilest ly. they be mens seruants, they may be the Lords free men by Religion. 5. To doe their seruice honestly, as looking for reward from God. 6. For childrens good, whom lewd seruants may easily mislead.

*Cal.* So then, all ought to be religious, that the Master with his whole family may be said to serue the Lord, as thou hast (most noble *Iosua*) promised this day for thy selfe and thy household.

*Ios.* So it is, and great is that blessing, where all become the Lords true seruants, religion their practice, the holy Word their guide: there man and wife are brother and sister, parents & children of spirituall kindred, and haue one father, Masters and seruants mutuall members & co-heires with Christ Iesus: there haue they one voice in prayer with deuotion, one care to abandon superstition. All performe mutuall duties; one seeketh to please another, to hold loue, to keepe peace, and to preserue a holy communion in charity with piety. One distrusteth not another, there is a godly strining together, who shall doe the best to please God. They beare with weaknesses, they ioy in each others goodnesse; here they desire peace of conscience, the fellowship of the godly; Gods glory they doe ayme at: the world they liue in, but euer with desire of heauen, which God hath promised to all that walke righteously before

fore him, and serue him; which grace the Lord vouchsafe vs now and euer.


*Cal.* Amen, Amen. But yet (Sir) before we end, I beseech you commend to my meditation some speciall Scriptures to stir me vp vnto deuotion.

*Ios.* If it please you, for the godly mans blessednesse, reade Psal. 1. for his comfort, Psal. 37. Heb. 12. for his holy desires to Gods Word, and his obedience, Psa. 119. for his religious practice, Iob. 31. Rom. 12. Heb. 13. for his faith. Heb. 11. for his loue, 1. Cor. 1. and for the effectuall markes of his vocation, and eternall saluation, Rom. 8.

*Cal.* I thanke you humbly, and blesse God for you, whome I beseech to prosper these things to our comfort, and that they may further vs to a holy practice, to the praise of the God of Israel, that we may be found the Israel of God in the last day. *Amen.*

**F I N I S.**





# THE SHORT *Catechisme.*

Question.



*How many things are need-  
full for you to vnderstand,  
that you may know both  
God and your selfe?*

*A. These sixe things:*

I. rightly to conceiue of  
God what he is, by his word and works:  
II. to vnderstand the Creation: III.  
Mans misery by the Fall. IV. our Re-  
demption: V. our Sanctification. VI.  
the certaintie of our Glorification.

Of God.

*Q. Who made you?*

*A. God. Esa. 42. 5. Gen. 1. 26, 27.*

*Q. What a one is God?*

*A. God is a Spirit, Ioh. 4. 24. Holy,  
Exod. 15. 11. Iust, 2. Chron. 12. 6. and  
Mercifull, Exod. 34. 6.*

*Q. How*

*Q. How many Gods are there ?*

*A.* But onely one God, *Deut. 6. 4.* yet three persons, *Matth. 3. 16. 1. Ioh. 5. 7.*

*Q. Which are the three Persons ?*

*A.* The Father begetting, the Son begotten, and the holy Ghost proceeding, *2. Cor. 13. 13. Mat. 28. 19.* and these three are God, *Ioh. 1. 1. 1. Ioh. 5. 7. Act. 5. 3, 4.*

*Q. Which of these three became man ?*

*A.* The second Person, Iesus Christ both God and man, *Esa. 9. 6. Heb. 2. 17.*

Of our Creation.

*Q. Of what did God make man ?*

*A.* His body was of dust, the woman of Adams ribbe, *Gen. 2. 7, 22.*

*Q. What a one did God make them ?*

*A.* He made them both good, *Gen. 1. 31.* endued them with knowledge, holinessse, and righteousnessse, *Gen. 1. 26. Eph. 4. 24. Colos. 3. 10.*

*Q. What was then mans estate and happinessse ?*

*A.* It was the state of innocency, without sinne or misery, and to God was he acceptable, *Gen. 1. 27, 31. and 2. 25. and 1. 28.*

Of mans fall and misery.

*Q. Are you now such a one by birth, as he was by creation ?*

*A.* Alas

*A.* Alas no: I am by nature full of sinne, *Psal.* 51.5. *Iob* 25.4,5,6. *Rom.* 3. from vers.9. to 19. And so most miserable, *Iob* 14.1,2. *Eph.* 2.1,2,3. *Rom.* 7. 24. and 2.8,9. And to God detestable, *Psal.* 11.5. *Gal.* 3.10. *Matth.* 7.23. and 25.41.

*Q.* What is sinne?

*A.* The breaking of Gods commandements, by thought, word or deede, 1. *Ioh.* 3.4.

*Q.* How many commandements are there?

*A.* Tenne, *Deut.* 10.4. diuided into Tables, *Deut.* 4.13.

*Q.* Which be the Commandements?

*A.* I am the Lord thy God, &c. *Exod.* 20. *Deut.* 5.6.

*Q.* Doe these tenne command or forbid no more but onely that which there is set downe in expresse words?

*A.* Yes: they command or forbid all the kinds contained vnder the same thing mentioned, with all the causes, and occasion, thereunto, 1. *Ioh.* 3.15. *Matth.* 3. 28,32.

*Q.* Are they a prayer?

*A.* No, nor so to bee vsed: they are a rule for me to liue after, and doe teach mee my duty to God and my neighbour,  
*Deut.*

*Deut. 6. & 31. 12. Psal. 119. 105. Eccl. f. 12. 13. Matth. 22. 37, 39.*

*Q. What is your duty towards God?*

*A. My duty towards God, is to beleeue in him, to feare him, and to loue him, &c. 2. Chron. 20. 20. Eccles. 12. 13. Matth. 22. 27.*

*Q. What is your duty toward your neighbour?*

*A. It is to loue my neighbour as my selfe, &c. Matth. 22. 39. Rom. 13. 9.*

*Q. Can you keepe the Commandements, and so line, as not to offend God, nor your neighbour?*

*A. No: I breake them euery day, in thought, word, and deede, hating both God and my neighbour by nature, Psal. 14. 1, 2, 3. Rom. 8. 7. and 1. 30. 2. Cor. 3. 5. Tit. 3. 3.*

*Q. What is then now your estate, and what deserue you by thus offending God?*

*A. I am in the state of corruption, and doe deserue Gods curse, which is eternall destruction of body and soule, Deut. 27. 26. Math. 25. 41, 46. Gal. 3. 10.*

### Of mans Redemption.

*Q. What are you in this case to doe?*

*A. To cry vnto God for mercy, and seeke*



39  
seeke for deliuerance. *Luke 15.17. Psal. 51.1,2,&c.*

*Q. Are you of your selfe able, or is there any good in you to mooue God to set you free?*

*A. No indeed: Rom. 3.10. and 7.18. Luke 17.10. 2. Cor. 4.4. Ephes. 2.8,9.*

*Q. Then who doth redeeme you?*

*A. Onely Iesus Christ, Rom. 7.25. 2. Cor. 5.21. Rom. 5.19. Gal. 2.20. & 3.13.*

*Q. What is Iesus Christ?*

*A. Hee is the eternall Sonne of God, Math. 17.5. Hebr. 1.23. a King to gouerne vs, Psal. 2.6. Math. 28.18. a Priest to offer for vs, Psal. 110.4. and a Prophet to teach vs, Dent. 18.18. Esa. 51.1. Math. 17.5.*

*Q. What beleue you concerning him in the Articles of the Creede?*

*A. I doe beleue that he was conceived by the holy Ghost, borne of the Virgin Mary, &c.*

*Q. What is all this to you?*

*A. I doe perswade my selfe hereby, that his puritie is for my corruption, his obedience for my transgression, his death for my debt, and his ascension, to make intercession, and all his righteousness for my eternall saluation. 1. Cor. 1.30. Phil. 3.20.*

*Q. But*

Q. But as God made all, will so Iesus Christ also saue all?

A. No verily, many shall be damned, few shall be saued, *Matth. 7. 13, 14.* Onely the elect, which take hold of Christ by a liuely faith, *Ioh. 3. 16, 36. Marke 16. 16.*

Q. What is this liuely faith?

A. It is a true perswasion of my heart, grounded vpon Gods promises, *Eph. 3. 17. Rom. 4. 21.* that Iesus Christ is giuen to mee, *Ioh. 3. 16.* and the merits of his death and passion are as truly mine, as if I my selfe had wrought them, *2. Cor. 5. 21. Rom. 8. 1.*

Q. How come you by this faith?

A. From my effectuall calling by the word preached, and the worke of Gods Spirit, *Act. 13. 48. Rom. 10. 14, 15. Eph. 1. 13.*

Q. Where is set downe the summe of your belefe?

A. In my Creede, I beleene in God the Father Almighty, &c.

Q. Is this a prayer, or so to be vsed?

A. No: it teacheth mee what to beleene concerning God and his Church.

Q. What good hath Gods Church, the true beleeuers, aboue the rest of mankinde?

A. They

*A.* They are in the state of grace, they haue communion with Christ, and one with another, the forgiuenesse of sinnes, the glorious resurrection of the body, and life euerlasting.

### Of Sanctification.

*Q.* How may it appeare, that you haue this faith, and also these benefits?

*A.* By my Sanctification.

*Q.* Who doth sanctifie you?

*A.* The holy Ghost, *Rom. 15. 16.*

*Q.* And what is Sanctification?

*A.* It is a making new of the whole man, whereby he daily dyeth to sin, & increaseth in holinesse and righteousness, *Eph. 4. 23, 24. Gal. 5. 24. 1. Thess. 4. 1.*

*Q.* What grace proceeds from this Sanctification?

*A.* True repentance, leauing that which is euill, with hatred of it, and performing new obedience with gladnesse of heart continually, *Ier. 31. 19. Act. 26. 20. Psal. 119. 10, 14, 34, 35, 44, 113, 115, 136.*

*Q.* What estate stand you in, being sanctified and penitent?

*A.* I am in the blessed estate of grace, wherein if I continue, I shal inherit eternal life, *Tit. 3. 4, 5, 6, 7. Rom. 11. 12. 2. Tim. 4. 8.*

*Q.* Why

*Q. Why hath God thus made, redeemed, sanctified, and hitherto preserved you?*

*A. To serue him truly in holinesse and righteousness all the dayes of my life, Eph. 2. 10. Tit. 2. 11, 12. Luke 1. 74, 75.*

*Q. After what Rule must God be serued?*

*A. Onely after his owne will reuealed in his written Word, Deut. 30. 8, 10. and 4. 2. 2. Cor. 4. 6.*

Of our strengthening in the state  
of grace, for the certaintie of  
our glorification.

*Q. Is it necessary for such as are elected, and once called, iustified, and sanctified, that they should continue still in using holy meanes to saluation?*

*A. Yeatruly, Pron. 29. 18. 2. Chron. 45. 2. Heb. 3. 12, 13.*

*Q. What things must you continue in to assure your selfe of saluation, and to grow strong in the way of life?*

*A. I. In the knowledge of Gods Word, Psal. 1. 2. Act. 2. 42. 2. Pet. 1. 19. Ioh. 10. 27, 28. II. In faith, Ioh. 3. 36. III. In loue to the godly, Ioh. 13. 35. 1. Ioh. 3. 14. IV. In obedience. Ezech. 36. 26. Psal. 15. 5. Ier. 32. 39, 40. V. In patient*

patient suffering for Christ, *Rom. 8. 17.*  
*Iam. 1. 12.* VI. In a longing after Christs  
 comming, *2.Tim. 4. 8.* VII. In sincerity  
 without hypocrisie, *Act. 2. 46.* which *1. Cor. 5. 8.*  
 will appeare by my appealing to God in  
 these things, *Ioh. 21. 15.*

## Of the Sacraments.

*Q. Hath God giuen any helpes, and  
 commanded further any other meanes be-  
 sides the Word, for the strengthening of vs  
 herein?*

*A. Yes, these two : Sacraments and  
 Prayer.*

*Q. What is a Sacrament?*

*A. An outward signe and seale of in- Rom. 4. 11.  
 uisible graces.*

*Q. How doe the Sacraments strengthen  
 you?*

*A. By a reuerent vsing and medita-  
 ting of them rightly vnderstood, as  
 signes representing Christ and his bene-  
 fits, and sure seales of his couenant with  
 vs, *Gen. 9. 9. to 18. and 17. 9, 10.**

*Q. How many Sacraments are there?*

*A. Only two: Baptisme, and the Lords  
 Supper, *1. Cor. 10. 1, 2, 3, 4. Math. 28. 19.**

D

and

and 26.26,27. 1. Cor. 11.23,24,25.

*Q. What is the signe and thing signified in Baptisme?*

*A.* The signe is water, and the grace is the blood of Christ, by which I am washed from my finnes, *Act. 2. 38.* and *22. 16.*

*Q. What are the signes and things signified in the Lords Supper?*

*A.* The signes are the Bread and Wine; the things signified are the Body & Blood of Christ, *1. Cor 11.23,24,25.*

*Q. Why come you to receive?*

*A.* To strengthen my faith, and to keepe in remembrance Christ his death, till his comming againe, *Rom. 4. 11.* *1. Cor. 11.26.*

*Q. What ought you to doe before you come?*

*A.* Prepare my selfe by examination, *1. Cor. 11.28.*

*Q. What ought you to come with, to the Sacrament?*

*A.* With foure things. I. Knowledge both of my misery, Gods mercy, and the doctrine of the Sacrament. II. With faith in Iesus Christ, *Heb. 11. 6.* III. With repentance for all my finnes, *Esa.*

*1. 10,*

1. 11, 14, 15, 16. *Prou. 21. 27.* IV. With heartie loue vnto my neighbour, *Math. 5. 23.*

*Q. What if you come vnprepared without these ?*

*A. I come vnworthy, I am guiltie of the body and blood of Christ, 1. Cor. 11. 27. I doe eate and drinke my owne damnation, verse 29. God may punish mee, verse 40. and the diuell may enter into mee, as he did into Iudas, and bring mee to destruction of body and soule, Ioh. 13. 27.*

### Of Prayer.

*Q. What is prayer ?*

*A. It is a right hearty, and faithfull request made vnto God, in the name of Iesus Christ, 1. Ioh. 5. 14. Rom. 8. 26. Iam. 1. 6. Ioh. 14. 14. and 15. 16. Math. 3. 17.*

*Q. Can or doth euery one pray, that uttereth words, and vseth a forme of prayer ?*

*A. No. It is a speciall gift to Gods children, and such onely pray, as haue knowledge what to aske, a heartie desire in asking, and faith to beleue.*

*Q. What direction of prayer haue you ?*

D 2

A. The

*A. The same which our Saviour  
Christ taught his Disciples, Our Father  
which art in heauen, &c.*

*Q. What desire you of God in this  
prayer?*

*A. I desire my Lord God our heauenly  
Father, who is the giuer of all good-  
nesse, to send his grace vnto mee, and  
to all people, that wee may worship  
him, serue him, and obey him, as we  
ought to doe; and I pray vnto God,  
that hee will send vs all things that be  
needfull, both for our soules and bodies,  
and that he will be mercifull vnto vs, and  
forgiue vs our sinnes, and that it will  
please him to saue and defend vs in all  
dangers ghostly and bodily, and that hee  
will keepe vs from all sinne and wicked-  
nesse, and from our ghostly enemy, and  
from euerlasting death. And this I trust  
he will doe of his mercy and goodnesse,  
through our Lord Iesus Christ, and  
therefore I say *Amen.**

So be it.

THE





# THE LARGER *Catechisme.*

The first Part.

*Of New Birth.*

Question.

**W** *What is your name ?*

*Answer.*

**I O H N.**

**M A R Y.**

*Q. Who gaue you this name ?*

*A.* My Godfathers, and my Godmothers, who with my father, brought mee to the Minister, into the Congregation, to be baptized, and were especiall witnesses of the same, and professors of my faith and obedience to God for mee.

*Q. Why were you baptized ?*

*A.* That I might receiue a badge of my Christian religion, and be admitted

D 3

into

into the Church, to liue amongst the professors of Christs name, and to be receiued of them, and accompted as a member of Christ, the childe of God, and an inheriteur of the Kingdome of heauen, vnrill I shew the contrary.

*Q. Whereby may you now be certaine that you are such a one in deede?*

A. If I doe what my Godfathers and Godmothers did make profession of for mee.

*Q. What did your Godfathers and Godmothers make profession of for you?*

A. They did professe three things in my name; the first was, to forsake the Diuell, and all his workes, the pompes and the vanities of this wicked world, and all the sinfull lusts of the flesh.

*Q. What, were you then bound to them, that you haue promised to forsake them?*

A. Yea verily, I am a bondslaue to Satan, by the corruption of my nature, prone to all vice, hauing the seede of all sinne in me, and doe hate both God and my neighbour.

*Q. How can you then forsake this woefull estate, and cease from any euill, being thus bound and prone thereunto?*

A. Not

A. Not by any naturall power, in, or of my selfe, but onely by the grace of God, when it is giuen vnto me.

*Q. Are you sure you haue forsaken them, are you not deceiued?*

A. I am not deceiued: for I hate vn-  
fainedly the workes of the diuell, the  
worlds vanity, all the vngodly manners  
of euery man: and I labour by all good  
meanes, to die to all sinne daily, louing  
the Word of God, following it, and all  
Godly examples, and endeauour to kill  
speedily euery ill motion, but doe che-  
rish the good in my heart, by meditati-  
on, vowes, fasting, and prayer.

*Q. But can you tell mee what are the  
workes of the diuell, the worlds vanitie, and  
the ill motions of the heart?*

A. Whatsoeuer I, or any other, doe  
thinke, speake, or doe, against the will of  
God, reuealed in his written Word.

*Q. What hath mooued you to forsake  
the diuell, the world, and the flesh?*

A. For that I haue learned, and doe  
well perceiue, by knowledge from the  
Word, and mine owne experience, that  
these three be the onely malicious, spi-  
rituall, powerfull, subtill and continuall

enemies of my eternall felicity.

*Q. What are the other two things, that your Godfathers and Godmothers made profession of for you?*

*A.* That I should beleue all the twelue Articles of my Christian faith: and that I should be willing to learne diligently Gods holy Will and Commandements, and walke obediently in the same all the daies of my life.

*Q. Where is this will of God to bee learned?*

*A.* Not from mine owne fantasie, mans wisedome, and traditions, or lawes and examples of men, but onely out of the Scripture, which is the Word written by his Prophets and Apostles, in the bookes of the old and new Testament, which is sufficient to teach vs all things necessary, that we neede to beleue for our saluation.

*Q. What reasons haue you to perswade your selfe, that this Scripture which we hold, is the true Word of God, and none other?*

*A.* First, from the Pen-men, being many, and most of them simple & plaine persons, who doe mutually consent, setting downe their owne faults without partialitie.

partiality. *Secondly*, from the matter, aboue naturall mens reach ; as of mans creation, resurrection, last iudgement, and of the Trinity in vnity, prophecies also fulfilled in all circumstances. *Thirdly*, from the manner of speaking, peremptorily reproouing or allowing, without sinister respects. *Fourthly*, from the effect, binding conscience, conuerting men, to hate euen life it selfe for Gods glory. *Fifthly*, the miraculous preservation thereof, with punishment of such as seeke to ouerthrow either it, or the professours thereof. *Lastly*, that it ascribes all glory to God, the maine end that it aimeth at.

*Q. What meanes must you vse to come to the sauing knowledge of Gods Word?*

*A.* 1. Daily reading. 2. Learning the Catechisme, the grounds of religion. 3. Hearing the Word with mind and affection both read and preached publike-ly, by Gods Ministers. 4. Meditation in minde, to vnderstand the doctrine gathered, and in heart to affect the vse made, after I haue either read or heard it. 5. Conference by asking of superiours and Ministers, by reasoning with equals,

equals, and teaching inferiours, all in reuerence and humility, to vnderstand that I know not, to be resolved in that I doubt of, and to call to memorie what I haue forgotten. 6. Continuall prayer, with practice of it in my particular calling.

*Q. Doe you thinke you are thus bound to forsake the diuell, the world, and the flesh, to beleene in God, to learne to know and doe his will, as they haue promised for you?*

*A.* Yes verily, and by Gods helpe so will I endeauour to doe, or else were I vnthankfull to God my Father, that hath called me into the state of saluation, making me his Child; and also vnmindfull of my sureties, that haue made such a profession for me.

*Q. But tell me, how could any perswade themselves, that you should doe as they haue made profession for you?*

*A.* By being assured by faith, that the seede of the faithfull are blessed, they iudging me charitably to be one of them, did hope by the grace of God belonging vnto me in Christ, and through the meanes which should be vsed, I would performe the same.

*Q. What*

*Q. What are the meanes which ought to be used?*

*A.* 1. To be taught so soone as I shall be able to learne, what a solemne profession I haue made by them. 2. To be exhorted to heare Sermons, and to learne all things which a Christian ought to know for his soules health: but especially the principles of Religion, contained in these foure: the Creede, the Lords Prayer, the tenne Commandements, and the doctrine of the Sacraments.

## The second part.

### Of sauing faith.

*Q. Let vs then see, whether these means haue beene used, and how you haue profited: rehearse the articles of your beliefe?*

*A.* I beleue in God the Father, &c.

*Q. What doe you chiefly learne out of these articles of your Christian faith?*

*A.* 1. I learne to beleue that there is a God, to beleue God, and also in him. 2. That he is but one in substance, yet distinguished into three, the Father, Sonne,

Sonne, and holy Ghost, which distinction is in person, property, and manner of working. 3. That this God hath a Church, to which onely hee is truely knowne, and by the same sincerely worshipped.

*Q. How can you bee perswaded that there is a God?*

*A.* 1. By his created workes declaring: 2. by my conscience accusing: 3. by iudgements terrifying: 4. by order obserued in all things: 5. by heathen authors consenting: 6. by the Scripture confidently auouching the same.

*Q. What is God we cannot tell, therefore tell me what a one he is?*

*A.* A spirituall substance, most holy, and of glorious maiestie; infinite in his being, as euery where present; in wisdom, fore-seeing and rightly disposing all things: in power, doing what hee list; in iustice, punishing whom he will iustly; and in mercy, to saue whom he pleaseth.

*Q. How doe you behold and conceive of this God?*

*A.* Not by any bodily shape, but spiritually, by his Word, as he hath therein



in manifested himselfe, and by his works of creation, preservation and governing euery thing, according to his foreknowledge, and appointment therein, to his owne glory.

*Q. What beleene you concerning God the Father?*

*A.* That he is God Almighty, in order the first Person in the Trinity, begetting the Sonne from euerlasting, of his whole substance: maker of Heauen and Earth, Men and Angels, and all things else very good, onely by his Word, of nothing, at the begining, in sixe dayes, and still by his prouidence preserues the same, for my benefite.

*Q. What was man especially made of?*

*A.* Man consists of body and soule: the first mans body was made of the dust of the earth, but our bodies come by generation, and are with his mortall: and both his and all our soules by inspiration, and are immortall.

*Q. What estate stood man in by creation, and what a one did God make him?*

*A.* In the estate of innocency, void of all sinne, free from any punishment:  
and

and was made after Gods Image; that is, holy and righteous, hauing perfect knowledge of God and his will, as much as was needefull for him, and also readinesse of will in hearty affection, with bodily strength to fulfill the same: and had withall the rule of all Gods creatures, made for his benefit.

*Q. How then came you into this wretched estate?*

*A.* By the fall of *Adam* and *Eue*, my first parents, who willfully disobeyed God, by the diuels inticement, infidelity and pride possessing their hearts, who stood & fell in the roome of all mankind.

*Q. How can our soules be sinfull, that come not by propagation, but by inspiration?*

*A.* 1. For that his soule was deputy for all soules of men naturally begotten.  
2. Because man sinned, and man is not man, before body and soule bee knit together, which being conioyned, become together, as man, partaker of mans fall and corruption.

*Q. Doth any thing of that Image of God remaine yet in vs?*

*A.* Yes: 1. In the minde a certaine generall corrupt knowledge of nature, concerning

cerning good and euill, to make vs inexcusable before God. 2. In the conscience, a power to reprove and repress in part vnbridled affections. 3. In will, though a free, yet a weake choice, in euery naturall and ciuill action.

*Q. What evils doe we receiue by this fall?*

*A.* 1. In the mind, ignorance of heauenly things, vnaptnesse to learne them, or to iudge of them aright; but apt to learne euill, and to inuent the same. 2. In conscience, impurenesse to excuse sinne, not to accuse, being dead or benumbed: and to accuse for well or ill doing: 3. In will, want of power, to will any true good, but to resist it, and onely to will that which is euill. 4. In affection, to hate good; and runne after ill. 5. In body, fitnesse to begin sin, by receiuing outward objects and occasions thereof by the senses, and also to execute the same, when the heart hath conceived it in word and deed: and this is called *originall sinne*, which is in euery man.

*Q. Doe all men continue in this sinfull and cursed estate for euer?*

*A.* No: but onely the reprobate, whom God hath not decreed to saue, to manifest

fest his iustice: for the elect, being predestinate to eternall life, are in this world in their appointed time called effectually, through Gods Word and his Spirit, iustified and sanctified, and so shall continue in this estate of grace to bee glorified, for that God will also shew his mercy, and all for his owne glory.

*Q. Are none of the reprobate ever in the estate of grace, and Gods favour?*

*A. No verily: though many of them, indued with the common gifts of the Spirit, may in outward appearance, for a time seeme to be of the elect, in the iudgement of the Church.*

*Q. Can any of the elect then be ever before God in the state of damnation?*

*A. No indeed: albeit both before their conuersion, and also after they bee called, they falling by infirmity, and lying a time in their sin, may appeare in shew to the Church, to be none of the elect: yet can they not fall away wholly or finally.*

*Q. May not men then liue as they list, sithence be being a reprobate, cannot be saued, or an elect cannot be damned?*

*A. Not*

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A. Not so: for that one Elect cannot but vse the meanes which are ordained for him to walke, to make his election sure to himselfe, which whoso doth not, cannot be saued.

Q. *What beleene you concerning God the Sonne?*

A. That hee is God the second person in the Trinity, Christ Iesus, the only naturall Sonne begotten of the Father; our Lord, made man, conceived and sanctified by the holy Ghost, ioyning two natures into one person, borne according to the promise, of the Virgin *Mary*, who perfectly fulfilled the Law, humbled and suffered vnder *Pontius Pilate*, was crucified, bearing vpon him Gods curse, and hellish torments, who died and was buried, and being a while held captiue of death in the graue, hee was exalted, and victoriously rose againe the third day, and is ascended vp into heauen, and there hee sits on the right hand of God his Father, hauing all power in heauen and earth to rule and gouerne his Church; where his manhood doth, and shall at all times remaine (though in his Godhead he be  
E present

present with mee euer vntill hee shall come from thence, to iudge vs all, here on earth, both quicke and dead at the last day; which day cannot be now farre off.

*Q. Why should he need to be both God and man?*

*A.* That he might be the only Mediatour betwixt God and man, to satisfie for sinne, which neither the Manhood by deseruing, nor Godhead by dying, alone could doe.

*Q. Why is he called Christ?*

*A.* To declare, that he was the promised Messias, and to signifie his Offices, that hee was anoynted, not with materiall oyle, but with the gift of the Spirit without measure, to be our King, Priest, and Prophet: from which name we are called Christians, and are by him Kings, Priests, and Prophets.

*Q. How is Christ a King?*

*A.* I. He is King, not onely as God, but because he is the Head gouerning the Church, without any generall Vicar vnder him, by his Word and Spirit immediately, making Lawes, and ordaining Ministers to the gathering together and preservation thereof. II. By destroy-

destroying Satan, his angels, vnbelieuers, idolaters, heretikes, Antichrist, and the whole kingdome of darkenesse.

*Q. How is Christ a Priest?*

*A.* I. By satisfying for all the sins of the elect, by his passion and fulfilling of the law. II. For that he maketh prayer continually to God for them.

*Q. How is Christ a Prophet?*

*A.* By immediatly reuealing from his Father, his Word and meanes of saluation contained in the same.

*Q. Why is he called Iesus?*

*A.* To signifie that hee is a Sauour to euery true beleuer: neither is there any other meanes of our selues, or by any other, either in part or whole, to obtaine saluation, but onely by him alone.

*Q. Why is he called Lord?*

*A.* Because we owe all homage & dutie in loue to him, for our redemption.

*Q. What beleue you concerning the holy Ghost?*

*A.* That he is God, the third person in the Trinity, proceeding from the Father and the Sonne, who spake by the Prophet, dwelling in the faithfull,

sanctifying them in part in this life,,  
working by the Word and holy motions,  
an vtter lothing of sinne, and a  
heartie loue of righteousness, leading  
them into all truth, perswading them of  
Gods fauour, teaching them in prayer,  
bearing them vp in temptation, quickening,  
renewing, and increasing his gifts  
in them; that they may know, beleue,  
loue, and doe that which is good, which  
he will perfect fully in the life to come.

*Q. Why did this God thus make, redeeme, sanctifie, and hitherto preserve you?*

*A.* That I might praise his name, in  
liuing godly, righteously, and soberly,  
according to all his Commandements,  
in my calling, in all things, whatsoeuer  
my estate be, in this present world.

*Q. What doe you beleue concerning the Church?*

*A.* That it is but one mysticall body  
whether Militant or Triumphant, visible  
or inuisible, in heauen or in earth, being  
a company of the Lords Elect, holy  
by Christ, Catholike, gathered of the  
disperfed abroad, and hauing speciall  
prerogatiues aboue the rest of man-  
kinde, communion with Christ, and  
one



'one with another by the bond of the Spirit, the forgiuenesse of all sins, the ioyfull resurrection of the body, and life euerlasting, whereof I beleue my selfe to be one, and therefore, that the same things belongs also vnto me.

*Q. What are the markes of the true Church here on earth?*

*A.* Inwardly faith and loue, outwardly, (besides the vncertaine notes of vniuersalitie, antiquitie, and consent), these two: Christs Word truly preached, his Sacraments rightly administered, whereto adde faithfull prayer, and holy discipline.

*Q. Is the Church of Rome a true Church of Christ?*

*A.* No: but of Antichrist the Pope, the chiefe teacher of the doctrine of diuels.

*Q. What reason haue you to disallow that Religion?*

*A.* For that it is a false religion. I. The author is the diuell. II. The meanes vfed to vphold it, are vnlawfull: 1. de-  
ceiued Councels: 2. vnwritten verities, and forged authors: 3. falsifying the Fathers: 4. corrupting Scripture, by  
E 3 adding

adding thereto : 5. by taking from it  
by false interpreting : 6. retaining the  
people in ignorance, by forbidding to  
study the Word, and teaching it in an  
vnknowne tongue : 7. pretending re-  
uelations, and shewing lying miracles :  
8. counterfeite holinesse : 9. bloody per-  
secution. III. The matter of their reli-  
gion is vntruths, idolatry, heresie, and  
nouelties inuented by man. I V. The  
forme in the seruice ridiculous, by foo-  
lish gestures : carnall, by fleshly pomps  
and delights, their worship is by hy-  
pocrisie. V. The end to aduance men,  
by worshipping of Saints, and extolling  
mans power and merits. V I. The be-  
nefit gotten thereby is nothing, be-  
cause it keepes a man in the state of  
damnation, and alloweth the breach of  
all the tenne Commandements. 1. To  
feare God by mens doctrines. 2. To  
worship images. 3. Magicke and con-  
iuring. 4. idol-seruice. 5. Treason a-  
gainst Christian Princes. 6. Assoyles  
for murtherers. 7. Stewes, and restraint  
of marriage. 8. Wages for no lawfull  
labour, to Masse-mongers, and for de-  
ceits. 9. To breake an oath to a Christian  
made

made lawfully. 10. That concupiscence is no sinne. VII. Gods iudgements against many of the most fiery professors thereof, which is neuer scene to happen to zealous and constant professors of the truth.

*Q. What must be done to maintaine the Church, and to ouerthrow heresie, that destroys the foundation, errors corrupting religion, schismes breaking the peace of the Church, and vices staining our profession?*

*A.* 1. To cleaue only to the written Word, which is both in time before, and in authority aboue the Church, to iudge all controuersies in religion. 2. To call sufficient men, and ordaine them Ministers to teach, allowing necessary maintenance; but suffering no insufficient to creepe in, or to abide still: neither the able to liue idly, by carelesnesse, pride, or couetousnesse. 3. That there be a godly order established and peaceably kept of euery one, without giuing offence. 4. That there be a holy and right vse continually of true discipline, to admonish, suspend, and excommunicate obstinate offenders whosoever they be.

*Q. Are not the articles of your beleefe a prayer?*

*A.* No: but only a summe of the Gospel: which is one part of Gods Word, containing the promises of saluation by Christ, and is also a rule by which I must examine my faith.

*Q. What meane you by faith?*

*A.* Not faith to worke miracles, which is past: nor historicall, only beleeuing that to be true which God saith; nor temporary, to know, professe, and to teach Christ, feare to commit sinne, sorrow after, to make satisfaction, to destroy the wicked, to make many prayers, wishing heauen, and to liue for a time in shew honestly, yet out of Christ: but iustifying faith is here meant.

*Q. What is iustifying faith?*

*A.* It is a gracious & true perswasion in my heart, grounded vpon Gods promises concerning Christ, whereby I doe apply him & all his benefits to my selfe, being assured, that he is my wisdom, strength, righteousness, holiness, and redemption, & that what he hath done, it is as well done for me, as for any other, and so is mine, as if my selfe had done it.

*Q. How*

*Q. How came you by this faith?*

*A.* By the holy Ghost, working the same inwardly by the outward ministry of the Gospell preached ordinarily, and is by the same word, sacraments, and prayer, confirmed, continued, and increased.

*Q. What profit reape you by this beliefe?*

*A.* I a wretched sinner in my selfe, being pardoned of sinne, and Christ giuen to me; am in him the adopted Child of God, and righteous before him, my heart purged, my conscience quieted, my imperfect workes doe please him, all crosses are for comfort and further to saluation: holy Angels tend vpon me, in mine inheritance, I am set at liberty from the power, curse and condemnation of the law, from Satan, the world, and fleshly lusts, without feare of death, damnation, and hell fire.

*Q. Hath every one this faith, and so these benefits?*

*A.* No: but onely such as shew repentance, the fruits of faith.

*Q. What is repentance?*

*A.* It is a true turning of my mind, will, and heart wholly from the world,  
the

the flesh and diuell vnto God, with full purpose to attend carefully to the counsell of his word and spirit, and through the whole course of my life, readily and constantly endeauour to follow the same.

*Q. What are the true tokens of this true repentance?*

*A.* 1. A continuall striuing of the flesh and spirit. 2. A hatred of my former vanities, auoiding occasion, company, counsell, or example to ill, with loue vnfained to the contrary. 3. Increase of peace in conscience: with affection to suffer for righteousness sake. 4. A ioyfull expecting and wishing Christs comming to iudgement.

*Q. May not a man that truly repenteth, fall afterward?*

*A.* Yes indeed, and into the same sin, or some other.

*Q. How then may a man be perswaded, that his repentance was then true before?*

*A.* 1. If this be of infirmity, feeling before, and in the committing a dislike thereof: for after true repentance sin is neuer wholly committed. 2. If that godly sorrow follow, which is not either for earthly

earthly shame, temporall punishments,  
hellish torments, or losse of heauen: but  
for displeasing God so merciful a Father,  
and this is called renewed repentance.

*Q. How should this appeare to be true ?*

*A.* 1. By an vtter lothing and con-  
demning my selfe for the sinne newly  
committed, with desire and perswasion  
of pardon. 2. A godly anger and bur-  
ning zeale against my selfe, with taking  
revenge, vowing and practising strict-  
ly the contrary vertue. 3. A watchfull  
care and continuall feare, lest I fall after-  
wards at any time againe into the same.

*Q. What may comfort a troubled con-  
science ?*

*A.* These things: 1. That God can par-  
don any sin. 2. That he will by promise  
made, pardon euery penitent. 3. That he  
which is humbled, and feeleth a true de-  
sire both to leaue sin, and also to please  
God, asking forgiuencesse, is bound to be-  
leeue his sins both to be pardonable, & al-  
so euen the to be pardoned. 4. That doub-  
ting of saluation, with feare to offend  
God, is a signe to saluation. 5. No condē-  
nation to such as are in Christ, and ther-  
fore their sins cannot damne them. 6. Iu-  
stification,

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stification must not be iudged after sanctification, there is no perfection here, and the best children of God haue grievously fallen, and haue felt this sting of conscience. 7. The assurance of salvation must not be iudged as men feele assurance in affliction, but by the stability of Gods promises, from former comforts and tokens of grace, but in trouble from present desires only.

## The third part.

Of obedience.

*Q. You said that your Godfathers and Godmothers did promise for you, that you should keepe Gods commandements: tell me how many there be?*

*A. Ten, and are diuided into 2. Tables.*

*Q. What doth the first Table teach you?*

*A. The duty which I owe vnto God in holinesse, whom I must loue with all my heart, with all my mind, and with all my soule, and with all my strength,*  
set



et downe in the foure first com-  
mandements, containing the matter,  
manner, end and time of Gods wor-  
ship.

*Q. What doth the second Table teach  
you?*

*A.* The duty which I owe vnto my  
neighbour, which is euery one in righ-  
teousnesse, whom I must loue, as my  
selfe, set downe in the sixe last Comman-  
dements, containing his dignity, life,  
body, goods, credit, and more specially  
all of them.

*Q. Which be the Commandements?*

*A.* The same which God spake in  
the 20. of *Exodus*, saying, I am the Lord  
thy God, which brought thee out of  
the land of Egypt, out of the house  
of bondage, which is no commande-  
ment, but the preface vnto them.

*Q. What is the first commandement?*

*A.* Thou shalt haue none other Gods  
but me.

*Q. What doth this commandement teach  
you?*

*A.* To make choice of one, and the  
true God, to be my God, and not to take  
that for God, which is not God by na-  
ture :

ture: the *occasion* whereof was the lusting after strange gods.

*Q. What are the things forbidden by this commandement?*

A. Ignorance of God and the truth, infidelity not to pray to, distrust of God, impatency, to feare, loue, or ioy in the creature more then in the Creatour, to deny God, or his Word, power, presence, iustice or mercy, openly or secretly in heart: security without feare of God. The contrary is commanded.

*Q. What is the second commandement?*

A. Thou shalt not make to thy selfe any grauen image, &c.

*Q. What doth this Commandement teach you?*

A. I must neither worship false gods nor this true God with false worship, but in spirit and truth, as his Word only teacheth. The *occasion* of this commandement was a foolish desire of a carnall worship, and a false conceipt, to be able to prescribe a manner of worship to God of our selues.

*Q. What things are hereby forbidden?*

A. Idolatry, picturing of God, of Christ, Papistry, wil-worship, good in  
tent

tents without warrant, our owne fantasies, mens traditions, worship of images, pilgrimages: not to destroy errors, heresies, & monuments of idolatry. The contrary is commanded.

*Q. What is the third Commandement?*

A. Thou shalt not take the name of the Lord thy God in vaine, &c.

*Q. What doth this Commandement teach you?*

A. Not to bereaue God of his honour that is due vnto him: but in all things to giue him his due glory. The occasion of this Commandement was our readines to abuse God, his Name, Word, and Workes.

*Q. What things are hereby forbidden?*

A. To thinke or speake of God, of his word, or works lightly or contemptuously, without reuerence: to sweare by any thing, but by God: or by him without a calling, in our ordinary talke, where neither Gods glory, our brothers saluation, nor magistrate requireth it: to sweare falsely. So blasphemy, witchcraft, coniuring, and cursing: to deny the knowne truth: to professe  
piety,

piety, and liue wickedly. The contrary is commanded.

*Q. What is the fourth Commandement?*

*A.* Remember that thou keepe holy the Sabbath day, &c.

*Q. What doth this Commandement teach you?*

*A.* That euery day in the weeke I prepare my selfe to keepe the Lords Day holy, that when it comes, it bee not prophaned; nor the publike worship of God letted, but furthered by me and mine. The *occasion* of this Commandement, was our aptnes to fall from God, without daily meanes be vsed.

*Q. What things are hereby forbidden?*

*A.* To doe vnneccessary labours without godlinesse and charity: Faires, iourneies, or vaine sports, eating and drinking, that may hinder deuotion: not to heare Gods Word preached, or to heare carelesly, sleepily, with wearinesse, or without purpose to amend. To omit meditation and conference. For Ministers to omit ordinarily the preaching  
of

of the Word, to preach in a strange language vaine-gloriously; falsely, hypocritically, flattering, or by constraint, without cheerefulnesse; for any to absent themselves negligently or wilfully from the Sacrament: The contrary is commanded.

*Q. What is the fifth Commandement?*

*A.* Honour thy father and thy mother, &c.

*Q. What doth this Commandement teach you?*

*A.* To preserve the dignity of every one by all meanes, that is any way to be preferred, either by his place, age, or gifts, and that no wayes I diminish the same. The occasion of this commandement was our proud & envious nature, that cannot abide to be vnder government, nor to giue men their due.

*Q. What things are hereby forbidden?*

*A.* Contempt of our betters, vnreuerent behauiour towards them, by word or deede, to disobey their lawfull commandements, counsels, or aduice. All treason and rebellion: The contrary is commanded.

*Q. What is the sixth Commandement?*

F

*A.* Thou

A. Thou shalt doe no murthier.

Q. *What doth this Commandement teach you?*

A. To preferue innocencie, not to hurt, nor hinder either mine owne life, or my neighbours, but by all meanes preferue the same. The occasion of this commandement, was our impatience and vncharitable desire of reuenge.

Q. *What things are hereby forbidden?*

A. Want of loue, anger, malice, enuy, grudging, a frowning countenance, desire of reuenge, contention, railing, quarelling, mocking, offensive iesting, oppression, fighting, murthier, and bodily hurt: to neglect to vse meanes of health, or to hinder the same: to bee contentious, and not to seeke after peace. The contrary is commanded.

Q. *What is the seuenth Commandement?*

A. Thou shalt not commit adultery.

Q. *What doth this Commandement teach you?*

A. To preferue chastitie, and not any way hurt or impaire the honestie of my neighbour, but euery way seeke to preferue

preferue the same. The *occasion* of this commandement, was our lustfull and fleshly nature.

*Q. What things are hereby forbidden?*

*A.* Lustfull desires, fornication, adultery, with all occasions hereunto: idleness, wanton attire, naked breasts, a rolling eye, corrupt and vn honest talke, wanton songs, lasciuious pictures, vnchaste plaies, mixt dancing of men and women, vnseemely gestures and acts, and companying with wantons. The contrary is commanded.

*Q. What is the eighth Commandement?*

*A.* Thou shalt not steale.

*Q. What doth this Commaundement teach you?*

*A.* To preferue equitie, and not any way hinder or diminish my neighbours estate, but by all meanes preferue and increase the same. The *occasion* hereof was our couetous nature, discontent euer with our present estate.

*Q. What things are hereby forbidden?*

*A.* Pilfering and robbery, any way to take or keepe that which is not ours vnlawfully: all theft, with all occasions thereunto. Not to restore things found,

borrowed, or left only to bee kept in trust: to giue what is not thine, either in whole or part. Not to liue contentedly, all couetous desires, idlenesse out of a calling, or lithernesse in it. The contrary is commanded.

*Q. What is the ninth Commandement?*

*A.* Thou shalt not beare false witness against thy neighbour.

*Q. What doth this Commandement teach you?*

*A.* To preserue veritie, and not diminish the good name or credit of my neighbour, whether friend or foe, knowne or vnknowne: but carefully to preserue the same. The *occasion* of this commandement was our seditious nature.

*Q. What things are hereby forbidden?*

*A.* Lying in icst or earnest, backbiting, slander, reuealing secret infirmities and priuate offences before admonition, false witness, by adding or detracting in words or sense: to take a doubtfull matter in the worst part: also all occasions to this sinne, as enuy, disdain, anger, selfe-loue, to be too suspitious, to be ready to receiue a false report  
against



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against our neighbour. The contrary is  
commanded.

*Q. What is the tenth Commandement?*

*A.* Thou shalt not couet, &c.

*Q. What doth this Commandement  
teach you?*

*A.* To labour for contentment, and  
that I may not haue once an vnlawfull  
lust to that which is my neighbours:  
but for euer thinke good towards him.  
The occasion of this commandement was  
the frailty of our flesh, which intermit-  
teth the worke of the holy Ghost, by  
sinfull fantasies.

*Q. What things are hereby forbidden?*

*A.* Lust, and sudden motions against  
our neighbour, without consent, which  
come from the corruption of nature:  
and also such as be offered by Satan, or  
man, so farre as we giue any way con-  
sent thereto: not to resist ill motions.  
The contrary is commanded.

*Q. Are these Commandements a  
prayer?*

*A.* No: but the summe of the Morall  
law, which is the other part of Gods  
Word, teaching the righteousnesse of  
God, and shewing me my sins and cursed

estate, and is a Schoole-master vrging to Christ: and therefore ought in order first to be preached, and then the Gospell which sheweth deliuerance, and giueth grace withall.

*Q. How must this law be obeyed?*

*A.* Perfectly, willingly, and continually in my owne person to God and my neighbour, in thought, word, and deede, agreeing with Gods nature, and our first estate by creation.

*Q. Can you then keepe the Commandments?*

*A.* No: for I breake them alwaies, either wittingly or ignorantly, in committing euill, or omitting my duty: besides that, I am guilty of them by naturall corruption, through *Adams* fall, before I could in my selfe, either thinke, speake, or doe any euill.

*Q. What is this breach of the law called?*

*A.* Sinne, whereby the infinite iustice of God is iniured.

*Q. What is then the reward of sinne?*

*A.* The infinite wrath of God, and his vengeance for euer, in this world and in the world to come, is due for the least

least sinne, either mortall or veniall.

*Q. What are the punishments of sinne in this life?*

*A.* In name, slander and shame; in goods, losses: in his body, paines and sicknesse: all manner of aduersity, and all corporall plagues befalling in this life. In the soule, ignorance, madnesse, an ill conscience accusing, benumbed, dead, or desperate: a heauy stony heart; likewise disobedient and wicked children, a disloyall wife, false friends, cruell aduersaries: to bee suffered to fall into sinne, God taking away his grace, especially the sinne of whoredome, as a punishment for sinne. And lastly, bodily death, ordinary or sudden.

*Q. Come alwaies afflictions as punishments for sinne?*

*Q.* Afflictions first came for sinne, but are also to try our patience, faith, and constancie: to weane vs from our selues and the world, and to become conformable to Christ in sufferings: that Gods power and goodnesse may appeare to vs. And these afflictions bee called fatherly chastisements of the godly to euery one in his measure.

*Q. How may you perswade your selfe, that afflictions are chastisements, and not punishments of a Iudge, when they befall?*

*A. If I can make good vse of them, to further me in godlinesse: else are they but fore-runners of my eternall destruction, as they be to the reprobate, that are not bettered by them.*

*Q. What are the punishments for sinne after death?*

*A. The separation from God, the losse of heauen, and of the ioyfull company of Angels, Patriarkes, Prophets, Apostles, Martyrs, and Saints, the true professours of Christ, for euer: to be damned with the diuell, and his angels, the infernall fiends, with all the wicked accursed to hell, there to be tormented vnspeakably without end.*

*Q. How must you escape this vengeance of God?*

*A. By no good deeds that I can doe, but only by faith in Iesus Christ, who is the merit onely and wholly of my saluation: and without whom my best thoughts, words, and deeds are abominable before God, seeme they neuer so holy in mine & other mens iudgement.*

*Q. Why*

*Q. Why then should you do good workes, if you cannot nor may not thinke to win heaven by them?*

*A.* I must doe good workes, because I am already ordained to be saued. 1. To make my election the more sure to my selfe, which is certaine with God. 2. To shew my loue and thankfulnessse to God for it, by obeying his Commandements. 3. To confirme the conuerted. 4. To winne others not yet called. 5. To stop the mouthes of the wicked, and to shame them by well-doing, when they speake ill of vs. 6. To benefit one another for our quiet peaceablenes in Church and commonwealth.

*Q. Are not then workes necessary?*

*A.* Yes verily, to such as will haue assurance of saluation: for without workes, baptisme, hearing the Word, knowledge, faith, loue, hope, fasting, sorrow, prayer, and profession, are in vaine.

*Q. What is a good worke?*

*A.* Whatsoever is done or spoken without doubting, from the warrant of Gods Word, of a true beleeuers, in charity,

rity, and to Gods glory.

*Q. Though our good workes merit not, may we not yet thinke that they shall be rewarded?*

*A. Yes verily: for in his mercy he hath so promised to doe, both in this world, and in the world to come.*

*A. What is the blessing and reward in this life?*

*A. Increase of knowledge in Gods Word: assurance that his gifts in vs are graces, and not onely common fauours: al earthly blessings, a good name, wealth, honor, friends, and prosperous successe, so farre as it shall be for Gods glory, and my spirituall safety: with deliuerance in all temptations, from presuming or despaire in the battell with the diuell, the world, and the flesh.*

*Q. What is the blessing and reward after death?*

*A. Death it selfe is the passage to heauen, where I shall haue with Christ and my God, and all the company therein, eternall ioy which cannot be expressed.*

The

# The fourth part.

## Of Prayer.

*Q. Now shew mee what is the meanes you must use to obtaine Gods blessings.*

*A.* Continuall, feruent, and faithfull prayer: by which I doe speake vnto God, humbling my selfe before him: 1. in confessing my sinnes: 2. in desiring pardon: 3. crauing supply in wants: 4. continuance, with encrease in all graces: 5. necessary maintenance in this life: 6. victory ouer mine enemies: 7. safety for the rest of Gods elect here: 8. thanksgiuing for all his benefits.

*Q. What is Prayer?*

*A.* It is a right request made onely to God, in the name of Iesus Christ, by a true beleeuers, for such things as bee lawfull.

*What rule haue you to direct you in your prayer aright?*

*A.* The same which our Sauour Christ taught his Disciples, called the Lords prayer.

*Q. Let*

*Q. Let me heare it ?*

*A. Our Father which art in heauen,  
&c.*

*Q. How many parts are there of this  
prayer ?*

*A. Foure: 1. a preface : 2. fixe pe-  
titions: 3. a confirmation: 4. a conclu-  
sion.*

*Q. Which is the preface ?*

*A. It is contained in these words,  
Our Father which art in Heauen.*

*Q. What learne you out of this ?*

*A. 1. That a preparation must bee  
made to pray. 2. It shewes the proper-  
ties of true prayer.*

*Q. What must you afore-hand prepare,  
in going to God to pray ?*

*A. I must prepare, before I pray. 1.  
My minde, to meditate of heauenly  
things, and to vnderstand that it is com-  
manded and promised, what I purpose  
to aske. 2. My heart, withdrawing it  
from former passions a while, to affect  
earnestly with feruency that I purpose.  
3. My words, to be vttered aptly with the  
heart, agreeing to the matter. 4. My be-  
haviour to a holy reuerence, considering  
Gods iustice and Maiesty, and my wic-  
kednesse*



kednesse and basenesse. 5. My *faith*, to apprehend as much as shall be necessary. 6. My *hope*, to wait without appointing God either time, place, manner, or quantity of the matter. 7. My *will*, to vse afterwards all the honest meanes appointed to obtaine the same.

*Q. What be the true properties of prayer?*

*A.* 1. It must be in true loue: for we are to remember to pray for all our brethren not departed this life, for there is no Purgatory. 2. It must be made onely to God, for him onely can we call heavenly Father, neither to Saints nor Angels. 3. In the name of Christ, through whom onely hee is our Father by adoption. 4. In faith, for that he is a Father, and will not deny his Children. 5. Without a carnall conceipt of God, vaine babbling, or wandering thoughts: for he is in heauen.

*Q. Which be the sixe petitions?*

*A.* Hallowed bee thy Name,  
&c.

*Q. What doe these teach you?*

*A.* The sum of all the things which I can lawfully aske at Gods hands, for  
body

body or soule whereof the first three  
concerne the glory of God, and the lat-  
ter three, the good of man.

*Q. Which is the first petition; and what  
desire you in it?*

*A.* The first is, *Hallowed be thy name:*  
and I desire therein, the first place, that  
I and all other may acknowledge God  
so truly, in his word and workes, as in  
all our thoughts, words, and deeds,  
hee may bee highly worshipped and  
praised.

*Q. Which is the second, and what desire  
you in it?*

*A.* The second is, *Thy kingdome come:*  
and I desire that hee will send vs the  
meanes, thus to honour his name, that  
is, his Word and Spirit, with all things  
that doe further thereunto: that so the  
elect may be gathered, and Christ come  
to the last Iudgement to giue vs his  
Kingdome of glory.

*Q. Which is the third petition, and what  
desire you in it?*

*A.* The third is, *Thy will be done, in  
earth as it is in Heauen.* and I desire, and  
pray that we may doe, not ours, but his  
will, as all his Commandements and  
Word

Word teacheth vs: and as the blessed Saints and Angels doe in heauen, *heartily*, without hypocrisie, *willingly*, without grudging, *readily*, without lingring, *faithfully*, without sinister respects, *ioyfully*, without murmuring, and *constantly*, without wauering, vnto the end.

*Q. Which is the fourth petition, and what desire you in it?*

*A.* The fourth is, *Giue vs this day our daily bread*, and I desire, that hee will provide those necessaries for our bodies, without which we cannot serue him: and that we may depend patiently vpon his prouidence, vsing diligent labour, and all honest meanes to helpe our selues and others.

*Q. What is the fifth petition, and what desire you in it?*

*A.* The fifth is, *And forgie vs our trespasses, &c.* and I desire that he would forgie all of vs, friend or foe, our sins, lest they either hinder vs of the former mercies, or cause them to be taken from vs: and that hee will perswade our consciences, that we are forgiven, by giuing vs grace to forgie freely, and to forget those offences, whereby in any thing, or  
any

any way, our neighbours haue beene  
griuous vnto vs.

*Q. Which is the sixth and last petition,  
and what desire you in it?*

*A.* The sixth is, *Leade vs not into temptation,* &c. and I desire, that as he will  
pardon vs the gift of continuance, that  
though we be tempted, yet that wee  
may overcome, and be deliuered from  
sinne and Satan, and neuer more fall from  
God.

*Q. Which is the confirmation?*

*A.* For thine is the kingdome, &c.

*Q. What learne you by this?*

*A.* I do learne hereby 2. things: 1.  
that it is reason, not to moue God, but  
to stir vp our affections, and to streng-  
then our faith in asking.

*Q. How doth it this?*

*A.* When it teacheth me to acknow-  
ledge the kingdome of God our Father,  
that is, his dominion and right ouer all:  
and that his power is the greatest to  
compell all to doe what he will, and as  
he will: and his glory the highest, which  
himselke maintaines, and we seeke aboue  
all.

*Q. What is the second thing we learne?*

*A. A*

*A.* A thanksgiuing and praising of God, which we ought to vse in the end, as the second part of prayer: which is done, in giuing to God his owne, the rule, power, and glory, which we desire him to manifest by granting our petitions, and we will acknowledge the same; not for a time, but for euer and euer.

*Q.* Which is the Conclusion?

*A.* This word, Amen.

*Q.* What meane you by this word?

*A.* That I am perswaded by the aforesaid reasons, that my request is granted, and shall be performed, as my Father shall see it conuenient for mee and his glory, in time and place. And therefore, I say, *It is so, or it shall bee,* which is *Amen,*

## The fifth part.

Of the Seales of Gods  
Couchant.

*Q.* What is a Sacrament?

*A.* It is a visible signe, and seale of inuisible graces, commanded and ordained with a promise by Christ in the  
G Church,

Church, to be administred pūblikely, by a lawfull Minister, with the preaching of the Word: which Sacrament with all the rites thereof doth represent and conuay by proportion and relation, in the present vse, inuisible graces, first Christ, and then all his benefits, for further assurance of the same things, which God hath made by the promise of his Word, vnto a true beleeuer, who is with Christ by the holy Ghost vnited and made one.

*Q. What meane you by Christ, and all his benefits?*

*A.* Whole Christ, God and man, with his righteousness, iustice, holiness, and redemption; who as hee is Christ, one person of two natures, is truly said to be really present in the Sacrament, not properly in his humanity, but by the communion of properties.

*Q. How may you be sure that you haue receiued true benefit by the Sacraments?*

*A.* If I doe feele a dying to sinne, and liuing vnto righteousness, getting strength, and also increasing therein daily, by the force of Christs death and resurrection.

*Q. How*

*Q. How many Sacraments are there ?*

*A. Two, and no more : Baptisme, and the Lords Supper.*

*Q. What is Baptisme ?*

*A. It is the first Sacrament in the new Testament, by which such as are within the couenant, are either washed, sprinkled, or dipped in the water, in the name of the Father, Sonne, and holy Ghost.*

*Q. What is the outward signe and rite ?*

*A. Water and washing.*

*Q. What is the inuisible grace ?*

*A. The blood of Christ which clen-  
seth vs of all sinne, originall and actuall,  
past and to come.*

*Q. Are we then no sinners ?*

*A. Yes in our selues : for originall  
sinne still is sinne in vs, but we are wa-  
shed from it, because it shall not be im-  
puted, nor any sinne else vnto me a true  
beleeuer.*

*Q. Who are to be baptized ?*

*A. Not only such as bee of yeeres,  
that can and doe testifie their faith : but  
also infants of either father or mother  
professing Christ and baptized : for the*

promise of saluation belongs to them  
and to their children.

*Q. Is Baptisme so necessary to saluation, that without it children cannot be saved?*

*A.* It is necessary to all that haue it, but not of necessitie, to such as cannot rightly come by it: for not the want, but the carelesse neglect and contempt thereof condemneth.

*Q. How oft should we be baptized?*

*A.* But once, for we may not be baptized againe after true Baptisme: for being once borne, we cannot be borne againe naturally, nor spiritually.

*Q. What is the Lords Supper?*

*A.* It is the latter Sacrament in the new Testament, whereby we are nourished and preserued in the Church to eternall life.

*Q. What be the outward signes?*

*A.* Bread and Wine.

*Q. What be the things signified?*

*A.* The body and blood of Christ.

*Q. What are the rites?*

*A.* The actions of the Minister and receiuer.

*Q. What are the actions of the Minister?*

*A. 1.*



*A.* 1. To take the Bread and Wine into his hands. 2. to blesse it. 3. to breake the bread, and powre forth the wine. 4. to offer and giue them to the receiuer.

*Q. What are the actions of the receiuer?*

*A.* 1. To take the bread and wine offered into his hand: 2. to eate the one, and drinke the other, and so digest and concoct them, as that they feele nourishment to the body.

*Q. What learne you by all these actions?*

*A.* I am assured that the visible actions of the Minister doe represent the Spirituall actions of God the Father to my soule, who hath decreed his Sonne, and elected him the Mediatour, to haue his body broken, and his precious blood shed for mee, being offered to all, but giuen only to the true beleeuers, that can by the hand of faith take hold of him, who shewes as liuely the vertue of his death to preserue his soule, as the vertue of the Bread and Wine is felt to nourish the body.

*Q. Is the Bread turned into Christs Body, and is the Wine into his very Blood?*

*A.* No verily: for then, 1. it were

no Sacrament : 2. it is against reason : 3. against Scripture : 4. against an Article of our Creed : 5. against the sayings of ancient Fathers : 6. against the iudgement of reformed Christian Churches : 7. against the opinion of holy Martyrs, who shed their blood for the contrary : 8. it is against experience of our senses, that the bread should be flesh, or wine blood : neither is Christs body in, with, or about the same.

*Q. Is there then no difference of this bread and wine, from that which wee vse commonly ?*

*A.* There is no difference in the substance, but in the holy vse: being at that time set apart to bee signes of Christs body and blood.

*Q. May euery one offer to receiue that will ?*

*A.* No : but onely such as come prepared, and be fit, that both are able in knowledge to examine, and also by a good conscience will iudge themselves, whether they be in any measure prepared thereunto.

*Q. What if you come vnprepared ?*

*A. I*

*A.* I am an vnworthy receiuer, prouoking Gods wrath against mee, and so eate and drinke my owne damnation.

*Q.* *Who are those that ought not to come?*

*A.* Open impenitent sinners, fooles, mad persons, children, all that bee of yceres, and yet ignorant, not being able to try and iudge themselves; and if such prophane ones doe offer themselves, they should not to be admitted.

*Q.* *What bee those things whereof you must try and iudge your selfe?*

*A.* 1. Of my knowledge, concerning my miserable estate through sinne; of Gods mercy, and our deliuerance by Christ, and the vnderstanding of this Sacrament. 2. Of my beliefe in Christ, which I may doe by the Creed. 3. Of my repentance towards God, for old and new sinnes, examined by his commandements. 4. Of my brotherly loue, which I doe owe to euery one, which I may try and iudge by my forgiuing others, as I desire God to forgiue mee, and by my seeking to satisfie whom I haue offended of my knowledge either in word or dedde.

30 The 3<sup>rd</sup> part Lords Supper.  
*Q. May any, by omitting these duties,  
be free from sinne, if therefore they will not  
receiue the Sacrament ?*

*A. No :* for as to come vnprepared  
is damnation, so to neglect to prepare  
for any earthly occasion, is a great wic-  
kednesse, such liuing in disobedience  
without repentance and charitie.

*Q. Why doe you goe to the Lords Sup-  
per ?*

*A. 1.* To testifie my loue in obedi-  
ence to God commaunding. *2.* To  
strengthen my faith being weake. *3.* To  
maintaine and increase the holy com-  
munion and fellowship of brotherly  
loue amongst vs the members of Christ;  
and *4.* to keepe a remembrance of his  
death, till his second comming.

*Q. How must you bee exercised in the  
time of administration, and afterwards ?*

*A. I must 1.* meditate vpon the death  
and passion of Christ, how grieuoufly  
I haue sinned. *2.* Gods endlesse mercy.  
*3.* the vnity and fellowship that is a-  
mongst the true members of the Church  
with Christ, and one with another : re-  
ioycing in heart, and praising God  
therefore with the congregation. After-  
wards,

wards, 1. I must giue almes to the needy brethren, and doe other good works of charitie in token of thankfulnessse, that day especially, for so great a mercy.  
2. Grow from thenceforth in obedience, faith, and vnfained loue to my liues end.

## Rules for a Christian conuersation.

*A.* I. Euery morning before other businesse, I must, 1. thanke God for my safety, 2. desire pardon of sin, 3. Gods further protection against ghostly and bodily enemies.

II. I must know, that, that day, and all other times after giuen me to liue in, are for more earnest repentance, encrease of knowledge, faith, and practice of godlinesse: and therefore of these continually I must be mindfull, setting some part of the day aside for reading, hearing, or meditating vpon heauenly things: that the vanities of the world, short & vncertaine, carry me not away.

III. I

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I I I. I must haue, or else prepare my selfe to some particular calling, fit to keepe me from idlenesse, and to exercise the duties of Religion, in which calling I must be both honest, and profitable to other: to which, 1. I must betake me speedily, that no time be lost: 2. to do therein as I would bee done vnto: 3. to seeke first in my labour Gods glory, then my owne good with my neighbours profit: 4. labour therein painefully and constantly, in aduersitie vsing good meanes, hoping for prosperity, in prosperity neglecting no humble duties for feare of aduersitie: 5. my present estate I must account it euer the best for me, and most for Gods glory: 6. I must not feare to spend, where God and charitie requireth, sparing from idle expences, and onely lay vp for the time to come, whatsoeuer shall remaine, when I haue discharged necessary duties honestly and righteously.

I V. I must retire my selfe sometime from my wearisome labour, when I see need, which must be: 1. at times conuenient: 2. in things lawfull: 3. short, delightfome to the mind, and healthfull  
for

for the body : 4. to make mee more cheerefull to returne to labour , and not to draw me to loiter and to idlenesse, no end appointed to man or beast.

V. I must warily see to mine owne waies. I. My thoughts and heart must , 1. bee farre from vnlawfull affection : 2. vpon lawfull things on earth moderate , and no more than needs : 3. vpon God and heauenly things often , feruently , and reuerently : 4. that I strive against selfe-loue , thinking of my selfe basely , and waxe , by more and greater gifts , the more humble and lesse enuious : 5. Of other I must thinke highly and charitably , iudging well without suspitions , what I heare or see good in them , receiuing with ioy : and hoping of better what I see or heare to bee ill in them , taking doubtfull words or deedes from them in the better part. II. My eyes must bee shut against objects to sinne , that they let them not into my heart , to stirre vp ill motions : but quicke to obserue euery good example and occasion to goodnesse. III. My care must bee exercised

exercised in hearing the truth, good counsels, friendly admonitions, and godly exhortations, but shut against flattery, lyings, slander, filthy and wicked speeches. I V. My tongue must keepe silent, vnlesse iust cause and conuenient time and place be to speake. In speaking, the matter must 1. be gracious to profit the hearers, and also necessary to be vttered: 2. in wisdom regarding circumstances: 3. in sincerity to speake it from the heart: 4. speaking of God and his Word, it must be religiously and ioyfully: of our selues modestly, of others louingly: 5. to praise moderately without contempt: to dispraise meekely shewing loue, to be constrained by necessity rather then of will, to speake of other mens faults, expressing sorrow in vttering: 6. to speake well of men in absence, what good we know of them, and to defend them, and in presence without flattery: 7. to vse few words and effectually to the matter without tediousnesse: not to talke of needlesse matters, or which concerne vs not, as busi-bodies, neither of any thing against religion, charity,



es. rity, common good, or charity. V. My  
od behauour, 1. it must be lowly to supe-  
d rious, 2. gentle to inferiours, and 3.  
ft lously to familiars. V I. My apparell,  
c- it must be first for necessitie, and then  
ft for honest decency, as we are able, and  
a- agreeing with our calling VII. My diet  
n must be 1. sparing, ordinarily a kinde of  
i- fasting rather then a feasting: 2. taking  
f- my food with hunger and thirsting: 3.  
e- at seasonable houres: 4. that thereby  
y 1. my strength may bee maintained and  
a- encreased, 2. my meditation and deuo-  
e- tion nothing hindred, 5. that we being  
es prepared in the beginning, may feele a  
o necessitie and pray to God: and in the  
: end sufficiently refreshed, may thanke  
o God.

n V I. I must take heed what compa-  
s, ny I keepe with, 1. that I make my fa-  
o miliars none but honest and religious,  
t 2. that they be my equals in estate and  
d place, not superiours to auoide suspicion  
: of pride; not too much inferiours, lest  
e it bring contempt, 3. that of these, not  
o many, but one of all, I warily, delibe-  
h rately, and with much triall, chuse my  
- secret friend, 4. that in going or keeping  
with

with any, I must euer purpose either to doe good, or receiue some.

V I I. At night, the time of rest, 1. I must call to minde Gods benefits received, either by preuenting euill, or by bringing good vpon me, to thanke him. 2. I must recount what I haue done, either in euill to repent, or what good I performed, to iudge either of my encreasing or decaying in grace: sorrowing more for the duties omitted and sins committed, then ioyfull of any good done. 3. In taking rest, I must commit my selfe to God, by a deuout and faithfull prayer, as thinking no more to rise. 4. to haue my last thoughts of heavenly things, by committing or recalling somewhat to minde, of which I haue either heard, or learned out of Gods Word. 5. that I take sleepe to refresh nature, and not to satisfie slothfull flesh.

VIII. And last is, that all the weeke long I remember to labour in my calling, and dispose of my ordinary businesse, that I be prepared for the Lords day to keepe it holy: but especially at the end of the weeke, so that when it comes,

comer, I may neither by them breake  
it, or be hindered. Thus liuing to God  
holily, to my neighbour charitably, and  
towards my selfe soberly, my consci-  
ence shall be comforted, my weake bre-  
thren strengthened, the strong confir-  
med, the wicked made ashamed, the  
diuell confounded, and God  
greatly glorified.

*FINIS.*